THE PACIFIC

VOL. LXVI. SAN FRANCISCO AND BERKELEY, MARCH 16, 1916 No. 11

Pac. Theo Room
Redlands Afternoon of
2223

ASCENDING.

Out of the soil and the slime,
Reeking, they climb. * * *
Stirred by vague hints of a goal,
Seeking a soul. * * *
Ally of God in the end—
Helper and friend,
Hero and prophet and priest
Out of the beast.

—Don Marquis.

Seminary
Berkeley, Calif.

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

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THE RACIAL DAMAGE OF THE WAR.

Speaking not long ago in London on the Racial Damage of the War, Major Darwin said that for the next twenty years it would be increasingly necessary to inculcate a belief that where both parents are fairly healthy it would be both immoral and unpatriotic to limit the size of the family except in view of bringing up the children in comfort. At the same meeting Dr. Greenwood remarked that a large number of their kinsmen from over the sea were unmarried and that he would like to see for every shipload of them a shipload of women sent out from England to be mated to them. That is, he would have the needed race propagation begin at once, before the young men now living are killed. It seems heartless at this distance. But this is only one of the startling thoughts and unusual courses of conduct to which war drives people.

It has been evident for some time that polygamy will be earnestly advocated by a not inconsiderable number of people in the United Kingdom after the war.

But it is realized that there are losses that can in no way be repaired or for which compensation can in any way be made. Some of these were indicated when at this meeting at which Racial Damage was being considered one man remarked that if Dr. Hertz of Germany or Sir Oliver Lodge of England had fought and had been killed wireless telegraphy might have been delayed for centuries.

A STUDENT, HIS COMRADES, AND HIS CHURCH.

People all around the world ought to get lessons out of the war in Europe which will widen their natures and result in action which will advance mankind.

A student in a training camp, about to go to the front to take his turn in the trenches, went to Holy Communion one Sunday morning. When he shut his eyes he saw a whole host of figures that he knew and loved kneeling, as he thought, at his side. Yet this was the perplexing part that so far as he knew, a great many of them had never been to Communion in their lives; some not even to church, unless they were marched there.

Afterwards, he was wandering through the woods, and the same throng accompanied him. In fact all that day he had only to shut his eyes, and there they were!

The student gave word-pictures of some of them in The Spectator—manly, lovable fellows—so far as he could tell, Christ-like in all their actions; and he knew them intimately. After giving these word-pictures, the student continued:

"These are but a few of the comrades with whom the student held silent communion that Sunday morning: yet only one of them had ever knelt at his side in the flesh to receive the Bread and Wine of life. They were the comrades of a year ago. Now they are scattered. Some are dead and some maimed, some are still fighting. Never again shall they meet in this world. Yet the Student prays that if ever he forgets them or is ashamed of them, he may be cut off from the company of honest men. Of the Church in which he believes they are members, whether they know it or not. The Father, the Son and the Holy Spirit in whom he believes are their God too, whether they know it or not. For the Father is the Giver, and the Son is the Lord, and the Spirit is the Inspirer of all good life. And if these were not good, the Student is a blasphemer, and calls evil good, and good evil. The Student calls himself a Churchman. He believes in the Holy Catholic Church invisible, wherein is and shall be gathered up all we have hoped and dreamed of good. He also calls himself an English Churchman. But he will never be satisfied or cry 'All's well' till the Church of England is the church of all good men and women in England, and until all the good thoughts and deeds in England are laid at the feet of the Lord of all Good Life, through the medium of his body the Church."

A CALL TO BROTHERHOOD.

At a recent large conference of bishops and laymen of the Anglican Church there was a great deal said about Brotherhood.

"The Bishop of Oxford urged that the Church which called itself a National Church must face the need of corporate social reconstruction," says the London Times. "He did not believe they could preach the doctrine of the Cross at this mount unless they could make the community understand that it meant the doctrine of brotherhood."

The Bishop of Chilmsford said that they realized that in many respects the Church was out of touch with the great mass of the people. England was not godless, and yet she was not what could be called a Christian nation. He stated that he found the churches no better attended in Mayfair than in Spitalfields. If the National Mission, to be held in October, was to have a far-reaching effect upon the political and social life of the country it must be through the preaching of the Cross.

A DEEPER AND BETTER MEANING FOUND FOR LIFE.

In a book of war studies just from the press Robert Herrick sets forth the transformations wrought in men in England and France in these days when they are summoned to the selfless life, and indicates how they who have responded have helped to make life more significant to others—to men and women in Europe; and to us in this country also if we will but take the lesson.

Writing concerning the young man who has gone to the front Mr. Herrick says:

"The consciousness that he can no longer dispose of himself—at least for the finer spirit—must act as a great release. Having accepted his fate, and therefore willed it as the only possible choice for him, he becomes another person, a largely selfless person, a strangely older, calmer

being, capable of thinking and acting clearly, nobly. Once the great personal decision made, the resolve to forego life and happiness and personal achievement, a clogging burden of selfish considerations drop from within." So, he says, of two young heroes: "Many things that they had previously valued seemed to have lost color, to have become trivial. They thought solely of acquitting themselves with honor in what it was their fate to do. They were ready to obey because before death they were humble. They had begun to glimpse the blind mystery of life, in which every one must needs act his part without questioning, with faith in its ultimate meaning, with the will to trust its end. They were brave because they were simple and single hearted, selfless. They were strong because they disdained to be weak—having renounced all. If it were to be their fate to die unnoted, they were content with the satisfaction of having done what was expectd of them. And if they died in glory they were unaware of their honor, believing that they had done no more than any of their fellows would have done in the same opportunity. Thus, having laid down their lives for the cause that commanded their faith and loyalty, they found their real lives —larger, more beautiful, stronger. Not once but many thousand times has this miracle happened.

"We know that they have given much more than their blood to that soil. Just as at the call to arms, the selfish, the mean, the vicious qualities of these lives dropped from them in the freedom of sacrifice accepted, and in place of egotistic preoccupation rose once more to the surface of their natures the ancient virtues of their race, so in their going they left for others who lived, who were to be born, a tremendous legacy of honor and responsibility. * * * They have helped to make life more significant to those who remain."

THREE FOURTHS OF THE MOVING-PICTURE PLAYS DECLARED OBJECTIONABLE.

A thorough and reliable investigator declares that three-fourths of the moving-picture plays are melodrama, "so crowded with sensational scenes as to set the brain of the spectator in a whirl, and so untrue to life as to pervert or debase the standards of the younger and weaker patrons." "The world is ransacked by the producers of the films for picturesque crime and seductive display," says the New York Christian Advocate. It is beyond question that no previous generation ever had such a host of corrupting and debasing images flaunted before it. In this "movie" age people are moving rapidly. But, Whither?

The London Times states that more than two million pounds were sent to this country from England during the last year for films, and continues:

"Nor do these films obtained at such a cost promote the national well-being. The majority of them are concerned with little that is of good report, for they portray the atmosphere of crime and intrigue and backstairs humor in the crude colors of a sham romance."

"We should be the last to deny the value of the cinematograph in the social life of today," says The Times.

A correspondent comments on the Times' editorial and refers to the films as "vapid, vacuous and vulgar portrayals of stupid incidents which the large majority of us would be ashamed to read of in print, but which we find excuse to watch on the screen."

If God writes "Opportunity" on one side of open doors he writes "Responsibility" on the other.—Gracey.

PACIFIC COAST NOTES.

A Mormon guide in Salt Lake City is reported to have said recently that when Utah came into its own the capital of the nation would be transferred to Salt Lake City.

A foreman in the employ of Luther Burbank, the eminent plant breeder, ascertained that the men who were unable to do the delicate work of budding were found invariably to be smokers or drinkers.

A merchant at Walla Walla tells of twenty-five men who having sought credit for several years are now paying cash for what they buy. The saloons no longer pull their wages away from them.

The Spokane Chronicle says that it is evident now in Washington that "prohibition does not merely curtail drinking and drunkenness, but reduces theft, beggary, disorder, violence, and accidental injuries."

A writer in The Christian Statesman says: "Behind all Mormon activities is the Priesthood with its claim of Divine power.... What the Priesthood says, God says. What the Priesthood orders, God orders."

The county superintendent of charities at Spokane points to many men who received charity last year but who are now caring for their families. Why? Because the saloons were closed in that city the first of January.

The closing of the saloons in Washington has greatly improved the theater business. One manager at Spokane states that his business has improved fifty per cent. Managers generally attribute the improvement to prohibition.

An Oregon woman asks of the United States Department of Agriculture: "Can the scientists tell us the easiest way to make dirty shirts clean, have a satisfying dinner on wash day, and maintain a cheerful and orderly home at the same time?"

Something you should not forget for a day from now on to November—that California people ought to vote out the saloons on that great day of opportunity in the year 1916; Further—that they will be voted out if church people do their duty.

San Diego being the city in which the last Laymen's Missionary Convention on the Coast was held, the First Presbyterian Church in that city had opportunity to work to lead all others in registration. Its total was 239—being 29 more than that of the First Methodist of Los Angeles for the convention in that city.

The Rev. Dr. Robert F. Coyle of Los Angeles writes in an article in The Christian Statesman: "I have never yet noticed that the men who go to the golf links on Sunday, or to the ball parks, or to places of amusement, are stronger and more vigorous and more ruddy with health than those who are glad to go up to the courts of the Lord's house and engage in public worship and teach in Sunday school and go to missions and bring fuel to help to keep the fires of religion burning. Indeed I do not hesitate to say that the people who are busy all day Sunday with the Lord's work are on the whole more sturdy, more robust, and go to their week-day duties on Monday morning with greater zest and better blood leaping through their veins than those who turn the Sabbath into a day of selfish pleasure, of riding and golfing and picnicing and excursioning and all the rest of

them. God takes care of his own. God's service is refreshing. God's worship is invigorating. God's work brings satisfaction and leaves no bad taste in the mouth and no sense of decay and loss in the soul. Line them up on Monday morning. On this side the men who go to the links and use the Sabbath for their own enjoyment and turn away their feet from the sanctuary of God; and on this side the men who seize upon the Sabbath as an opportunity for worship, for communion with the skies, for feeding the spiritual nature, for ministering to others and helping others and helping others to think heavenward and of their eternal relations,—look at them, compare them, and see if your men who trample upon the fourth commandment are all aglow with health and all a-tingle with life, and your Sabbath-keepers are pale and anemic and cadaverous and ready to drop into the grave. No sir, you will find the preponderance of health and the finest vigor on the side of those who are on the side of God. When, therefore, men say they must do it, they must get away from the restraints of worship and away from the church, in order to tone up their physical nature, they are deceiving themselves. They are toning it down."

SOME CALIFORNIA CHURCH STATISTICS.

The Protestant Church which has the largest membership in California is the Methodist Episcopal, According to the statistics for 1915 it was 78,692. The Northern California membership was 35,087; the southern was 43,605.

The Presbyterians membered 47,531. The Northern California figures were 24,723; the Southern, 22,809.

The figures for the Baptists were 38,263. The number for Northern California being 16,903; for Southern California, 21,360.

Congregationalists numbered 31,590 for the whole state. The figures being 15,123 for the Northern and 16,467 for the Southern.

According to a table compiled for the Laymen's Missionary Convention in Los Angeles the Methodist Episcopal Church contributed on an average per member for missions and benevolences $4.25 in the year 1915. The Presbyterian contributed $3.94; and the Congregationalists $2.59. This latter was according to the statistics for 1913.

The contributions for these purposes in the entire country were for the Congregationalists $2.44 per member. For the Methodists $1.35; for the Presbyterians $2.91.

THE GRATITUDE OF A YAKIMA INDIAN.

Two years ago when the campaign was on in the state of Washington against the saloons some of the Yakima Indians went about among their people with a petition asking the white man to keep his word given some decades ago to keep liquor out of that part of the country.

Recently one of them wrote to an Anti-Saloon League worker at Westerville, Ohio:

"My dear friend:—You cannot tell how big and happy I feel toward God and thanking him for his great mercy, forgiving iniquity and transgression, and by no means clearing the guilty. Mercy and truth preserve the our Government, and his throne is upholden by God's mercy. So many years I was groaning for my poor people dying with fire water, and our poor prayers He heard us. And now I am thanking twice I say toward God, who hears our prayers. Since first of January this our city jail is empty. No more I see my poor boys are twisted eyes and twisted mouth, cannot see good or talk. No more in this town. They are walking as other good men, not crooked man. They looks all right. They can go to church like other good people and they can use their money for their clothes and food and support their family. I am glad for them and since the first of January, 1916, I preach to my people with all my happy thoughts and save by the power of God. I have been traveling three hundred and forty miles from here to Warm Spring Indian Reservation, Oregon. They have two Indian churches. They was all glad to see me and hear the Gospel of Our Lord Jesus Christ and some souls are saved and next month I am going to go to Idaho to preach to the Indians.

I am feeling more happy because the law buried the red dragon and also I am thanking you, my good friend, you are standing on right side. God will bless you and make you more faithful and honest man. Once you was at my poor home. Thank you. If I cannot meet you again here on earth, I shall meet you in that happy home, so good by, I am

Your faithful friend,

STWIRE G. WATERS.

WHAT THE CONGREGATIONAL CHURCH BUILDING SOCIETY HAS DONE ON THE PACIFIC COAST.

In the year 1915 the Congregational Church Building Society aided in the building in the Pacific district of 29 church buildings and 7 parsonages. The amount of money put in was $58,925.

From 1853 to 1914 the number of churches thus aided in California was 267. The amount thus given was $335,814-.39. Parsonages to the number of 64 had gifts which amounted to $34, 197.

In Oregon 79 churches were aided in building to the amount of $91,875.30. Aid was given in the sum of $10,-750 toward 21 parsonages.

In Washington the Building Society has assisted in the building of 206 church buildings. The total amount thus given being $226,793. Aid to the amount of $44,900 has been given toward 87 parsonages.

In Idaho $43,275.87 has been given for 37 church buildings; and $5,750 toward 13 parsonages.

In Nevada $5,747.55 has been given to two church buildings and $300 for a parsonage.

In Arizona the society has aided in the building of 10 churches, furnishing$13,150. To three parsonages in Arizona aid has been extended to the amount of $3,600.

In Utah aid has been given in the building of 13 churches to the amount of $28,229.05; and for 5 parsonages to the amount of $5,533.55.

In Alaska four churches have had aid for buildings amounting to $6,470; and $1400 has been given for two parsonages.

THE NEW PATRIOT.

Within his heart East shall be one
With West, and his effaceless thought
Shall be that earth was made for all
Its driven millions sore-distraught.
For he at last shall look and see
Through all the creeds about him hurled,
His nation is humanity,
His country is the world.

—Cale Young Rice.

"We seldom appreciate happiness until we reach the point where we speak of it in the past tense."

CHRONICLE AND COMMENT.

The registration at Columbia University for the year 1915-16 is 16,144. The 1915 summer session enrolled is 5,961.

"You do not see what God's making; you only see what you think he is making," remarked R. J. Campbell, the eminent London preacher, recently.

The Rev. Charles M. Sheldon expressed the belief, in a recent address, that he would live to see the time when there would not be in the United States a saloon, or a brewery, or a distillery.

The Springfield Young Men's Christian Association College has a course on Modern Religious Thought. Some of the themes are: The New Conception of the Universe, The Evolution of Man, The New Psychology, The New Social Consciousness. Even the Y. M. C. A. moves.

The Christian Commonwealth, of London, asks: "Is the liquor trade sacred and the business of printing and publishing the real enemy of the commonwealth?" This because of the fact that immense quantities of barley are imported still to be made into liquor, but wood pulp for paper is limited.

A writer in the London Daily Times for February 12 says that "it is no time now to gibe at woman's work on the land. After March 2 nearly all able-bodied men will be withdrawn for military service. It is a very real danger. Unless all the brains and muscles available are applied to agriculture, we shall have a serious shortage of food."

Dr. Campbell Morgan, the eminent London preacher, had planned a trip to this country for this year. But recently he said: "I have no intention of leaving my own country until the calamities of war are over." For some time he has been at Chettenham, resting from his work at Westminster Chapel. He will have published soon a new book on "The Ministry and the Word."

The Dean of St. Paul's said in a recent sermon at University Chapel, Glasgow, that the barriers erected by custom, propriety, and respect for established order are going down everywhere; that the new generation will listen respectfully when anyone speaks to them from the heart, but will listen with an independent mind, if at all, to what the Bible says and even what the Christ teaches.

The University of Chicago has had a gift of $200,000 to be used for a new building for the Divinity School. The school has been using the Haskell Oriental Museum. It needs much more space and equipment, not only for its own rapidly increasing registration, but also for the affiliated work of the Chicago Theological Seminary, the Disciples' Divinity House, the Ryder Divinity House, and the Norwegian Baptist Divinity House.

In Graham county, Kansas, there is a negro colony nearly thirty years old. A small town called Nicodemus is the center of the colony. Most of the negroes are farmers and own their own farms. They are said to be more progressive than their white neighbors and make larger profits out of their farms. Another colony is to be located in Western Kansas where about 800 will settle soon. They buy the land of the Atchison, Topeka and Santa Fe Railroad and are given twenty years time on it.

A writer in the London Christian says: "You will meet men who have given up praying. To such I commend the following incident. A London scientist and a distinguished physician were driving together. "And do you still believe in prayer?" asked the physician. 'Do you believe it right down to the ground? God governs the world according to natural laws. How can He interupt these laws to answer prayer? What is man, in any case? Only one of fifteen hundred million tiny insects!' But the scientist took the physician to task. The reply was, substantially, that he must begin to read the new books on science, that the old ones that were controlling his thought were now on the top shelf, forgotten and covered with dust. And this was the pith of his argument. 'A few years ago, you did not believe in the X-ray. If anyone had told you that there was light that would make the body transparent, so that you could see the bones in your hand, and the needle broken off within, you would have scoffed at the suggestion. But the X-ray has been there all these years of your unbelief. A few years ago, you did not believe in radium. You would have thought it unscientific to believe that the flame should not consume; that a substance does not burn itself up by its own shining. Now, however, you believe in radium—the very thing that once you would have denied as irrational. Believing in these things, you must remember that the X-ray and the radium have a therapeutic force which antedated your faith, and existed from the very beginning. And who are you, that you shall believe the less and not believe the greater? Who are you that you deny that God can anaswer prayer?' Then the two men parted. The next morning, in London, the scientist received a telegram containing these words: 'Last night I said my prayers for the first time in thirty years." And so the scientist led the physician into the faith and joy of his childhood."

THE CRY AT THE LATIN AMERICAN CONGRESS ON CHRISTIAN WORK WAS FOR UNITY.

Protestantism divided into unrelated and uncooperative denominations cannot meet the demands of the great social and missionary opportunity presented by Latin America—that was the unanimous conviction expressed again and again in the Congress on Christian Work, says the Panama Herald. "How far these denominations may go in unifying their efforts, whether they should become actually one church or merely co-operate in specific types of human service and evangelical propaganda, was a question on which there was division of sentiment. But all were agreed that co-operation of some form there must be in the enterprise of bringing the Gospel of Christ to Latin America. The subject of the day fas 'Unity' and co-operation in Latin America.' Again and again the policy of independent denominational activity was indicted by earnest speakers who came from the various fields and brought with them convincing facts showing the waste and friction and misunderstanding and ineffectiveness, as well as other evils, due to the lack of intelligent co-operation by the various denominational mission boards.

"The discussion of the Commission's report dealing with

this subject was opened by Rev. Charles L. Thompson, D.D., of New York, who laid the whole situation with great frankness and earnestness upon the minds and consciences of the delegates. Dr. Thompson, like Dr. Speer, the Chairman of the Congress, is a Presbyterian. Turning to the chairman at one place in his address he recalled an utterance which he had heard Dr. Speer make some two years ago, to the effect that he would not be surprised if, by the close of the century, there would be no such thing as a Presbyterian Church at all. Dr. Thompson wondered if Dr. Speer still cherished the hope that denominationalism was to be displaced by a united Church of Christ. In quick reply, Dr. Speer said that he would stand by his original statement, except that he would now shorten the the time. This brought prolonged cheers from the delegates.

"Probably there has never been so free an exchange of sentiments by leaders of so many denominations on the subject of Christian unity as that which took place in the discussion. The supersensitiveness which usually characterizes references to one another's denominations in conferences like this was conspicuously absent. Presbyterians referred to Methodists, Congregationalists referred to Baptists and Disciples and each one speaking humbly made a confession of the mistakes of his own denomination in living too much to itself and in not putting the Kingdom of God ahead of its own sectarian interests. That at last the lips of churchmen have been unsealed is prophetic of the day in which the problem of the reunion of Christ's scattered forces may be considered and discussed with some hope of reaching practicable and Christian conclusions.

"After Dr. Thompson's opening words Rev. Charles S. Macfarland ,of New York, declared that the way to bring about unity is not by talking about it but by working at common tasks. Rev. Eduardo Carlos Pereira, of Brazil, said that in the present moment it is of vital importance that in Latin and North America there should be a union of all evangelical forces of both continents to face the problems brought into view by the Congress. Latin America is awakening from a long sleep, he said. This is the supreme hour for co-operation. It is impossible to avoid conflict with false doctrines. Under the influence of these false doctrines Latin America has been one vast tomb in which the people have been slumbering. Only the open Bible and the power of the Holy Spirit can awaken them."

THE RELATION OF CATHOLICS AND PROTESTANTS IN LATIN AMERICA.

A Panama daily paper, in its report of the Religious Congress held there last month, stated that the attitude of the delegates at this Congress toward the subject of Co-operation between the Protestant forces and the Roman Catholic Church was probably perfectly expressed in a speech made by Rev. S. H. Chester, who said: "If the time ever comes when the Roman Catholic Church in Latin America shall recognize our evangelical work to the extent of being willing to co-operate with us for any common end, I, for one, feel sure that by that time we will have attained to such development in the spirit of co-operation as will make us ready to meet them at least half way. Meanwhile we fear that the suggestion of co-operation, coming from us, would be misunderstood and might have the effect of defeating the irenic purpose we have in our approach towards all the individual members of that communion who are now willing to co-operate with us in any branch of our work. The number of these is already very large. All patronage of our mission schools by Roman Catholic parents is a form of co-operation. All help given by individual Roman Catholics in the establishment and maintenance of our schools and hospitals is co-operation. When I was sent to Mexico some years ago to establish a Boys' Industrial School I was visited everywhere by deputations of prominent citizens who in every case offered contributions in money as an inducement to locate the school in their town. The municipal government of the town we selected offered to donate us a beautiful square in the heart of town if we would use it for the establishment of a girls' school. The Minister of Education at the Capital assured us that he would interpret the laws affecting our work in the most liberal way possible, 'for,' he said, 'what you are proposing to do is the thing of all others we wish to have done for our Mexican boys.' These are instances of co-operation on the part of people who are Roman Catholics of a very practical kind. And if we meet such overtures in the right spirit, and if our workers continue, as they have been doing, to fulfill the law of Christ in all their intercourse with the people of Latin America, whether Roman Catholic or non-Roman Catholic, they are as certain to win out in the long run as it is certain that 'there remaineth these three, faith, hope and love, and the greatest of these is love.' "

PRESIDENT KING SAYS THE MODERN APPROACH TO RELIGION IS NEEDED IN LATIN AMERICA.

At the Panama Congress on Christian work in Latin-America, president King of Oberlin College referred to the fact that educated men in Latin-America were out of sympathy with religion, and said in that connection: "The marked leadership of the highly educated certainly means that we must, in some way reach these educated leaders. The fact that they very generally abjure religion as out of date demands that we make to them a modern approach, giving them a different conception of the relation of religion to the modern intellectual world. If we are really to reach these educated leaders we must use the modern approach. Will you bear a very faithful word upon that subject? I came back sick at heart from the Orient partly because I found in India, China, and Japan that there were many excellent and Godly missionaries who were standing right square across the path of the educated Indians, Japanese and Chinese. They were saying, virtually, You can not have anything to do with evolution and historical criticism and be a Christian.

"Well, a great German said years ago, The wounds of knowledge can be healed only by knowledge, and you must make an approach to these men with a little different conception of religion than they have been used to,—a different conception of the relation of religion to the modern and intellectual world. I do not know anything in the modern intellectual word that forbids a man to be in the deepest and most true sense of the word a follower of Jesus Christ. I do not know a thing that need stand across his way, but we must make that clear to these men. It must be clear that there are always two problems in asking concerning anything. How did it come to be? that is a question of process. What is it now? that is a question of meaning. These two questions are quite different. Science puts the first question first. When you have answered the question

of process the question of meaning, the ideal meaning, the ideal interpretation, is utterly untouched by all science can do. As Paulsen says by way of illustration, you can look at a page of type and possibly tell how it came to be there without at all answering the question as to what it means.

"I sometimes think of the way Courtney, then a member of the British parliament, when we were face to face with evolution in its relation to religion, put the thing: If evolution is true, I was a bit of protoplasm. If evolution is true, I was a mollusk. If evolution is true, I was an anthropoid ape. But, whether in the providence of God or by chance, after having been an ape, I have now become a man. When I was an ape, I thought as an ape, but when I became a man I put away apish things."

President King continued: "To meet the inadequate training of the Christian communities and leaders we must obviously make decided gains at this point, and this calls for higher education of the first order, throughly permeated by the Christian spirit. In view of dire economic need at many points, the missionary schools must do something to meet that need as situations demand.

"The entire survey has made it clear in the third place, I think, to us all that at present we are meeting these demands in an utterly inadequate fashion. It is equally clear that is it impossible to meet these demands without co-operation on the largest scale. Human beings have been co-operating for ends of health in the last fifteen years to an extent undreamed of before. Shall we be able to co-operate for the abolition of the mosquito and the fly and the rat, and not be able to co-operate for the great ends of the Kingdom of God? How absolutely necessary such co-operation is, is to be seen at once, as soon as one thinks of the necessity that missionary educational institutions must, above all, do honest work, with all that involves in staff and equipment.

"It has been estimated that a "minimum efficient college" in North America for 100 students would require a $300,000 endowment and $200,000 for buildings and equipment. Think, too, of the increasing government comparison that all our educational institutions must more and more face. Think of the endowment and equipment required for such industrial schools as Hampton or Tuskegee, and then be sure that the only possible solution of missionary educational problems is a common educational policy and superintendence, that means union secondary schools union normal schools, union theological seminaries, union industrial schools and union universities.

"The survey suggests four special opportunities open to missionary education in Latin-America. First, an education that shall combine in unusual degree both the strength of the Latin and the strength of the Saxon, both discipline and freedom, second, an educational system that shall solve more effectively than has yet been solved, perhaps, the paradox of the vocational and cultural. Third, true union theological seminaries of high order that shall help at least to national evangelical churches or still better to a continental Christianity.

"Fourth—the establishment of three great Christian universities in Latin-America that shall stand side by side with the great national universities to help them to still better work and to still finer spirit. Such universities would require millions, undoubtedly, but it is a reasonable expectation that men who have drawn their wealth so largely from these countries should be glad to invest large portions of it in institutions that may send out leaders of the highest quality for the leavening of the life of the Latin-American countries."

POMONA COLLEGE ALUMNI DO WELL THEIR PART IN WORLD'S WORK.

When the freshman enters the grounds of Pomona College he will read inscribed on the beautiful north gate these significant words:

"Let only the eager, thoughtful and reverent enter here."

Once within the campus, if he turns to look again at the graceful granite archway, he will behold another inscription cut in the solid stone that reads like this:

"They only are loyal to this college who, departing, bear their added riches in trust for mankind."

If we may judge from the career of scores of students who have graduated from Pomona College, these inscriptions have been graven on their hearts during their years of student life at this institution. In glancing over reports of the various alumni associations which keep in touch with graduates, one is bound to be impressed with the large number who have distinguished themselves and have indeed borne "added riches in trust for mankind." On mission fields in far-off foreign lands, in educational institutions scattered all over the globe, in the world of commerce, of finance, of exploration, of science and of religious teaching, Pomona College students have wonderfully fulfilled this admonition of their Alma Mater.

In China And The Orient.

Writing recently from China, Dr. Alfred C. Reed, class of 1906, who is surgeon for the New Yale Hospital at Changsha, says: "It is a pleasure indeed to bear witness to the strong work of Pomona alumni in China. Dr. Ernest Johnstone, at the Methodist Hospital at Wuhu is doing a fine work; Dr. Augusta Sassen has just gone to my own post in the Yale Hospital; Mrs. Ruth Beckwith Bullock and the Misses Loomis and Judson are old hands in China. One of our pleasantest experiences was to visit Dr. Fong Sec and his charming family in Shanghai where he holds a responsible and influential position as secretary for translation in the Commercial Press. He is the same polished gentleman and hard student who won so many friends in Pomona."

Since the above was written Dr. Johnstone has been placed on the faculty of the Peking Union Medical College, recently taken under direction of the Rockefeller Commission and yet retaining its mission connections.

It is worthy of note that a Pomona College graduate, Miss Jean Loomis of Pasadena, voluntarily resigned a position as high school teacher at a salary of $1500 to go out to China as a missionary on a salary of $600.

Another Pomona College alumnus who is doing splendid work in China is Charles L. Boynton, who for years has been associated with the National Y. M. C. A. in Shanghai. Another, Arthur St. Clair of the class of 1913, is in Shanghai teaching a school for the children of foreign missionaries, and still another, Ray Gardner, is an enthusiastic biologist in Foochow College. He has been recently appointed by the Fukien Educational Association chairman of a committee composed of veteran missionaries and educated Chinese, to prepare a uniform four-year history course to be used in all middle schools (corresponding to high schools in this country) of Fukien Province. It is worthy of men-

tion that the Gardner specimens of insect life have gone to scientists all over the world.

Away out in India on the firing line we find more Pomona College workers. Mr. and Mrs. Lloyd Lorbeer who are teaching in a mission college in the Madura District. Members of the class of 1911, they sailed shortly after their marriage last August to engage in their life work in India.

In The Mid-Pacific.

Over in Honolulu other alumni have found their mission. Dr. Robert D. Williams of the class of 1903 is doing a man-sized job as head of the Mills School of the Mid-Pacific Institute whose object is to offer to the Oriental and Island races of Oahu a school of high standing. To Christianize and Americanize this new generation is one of the biggest tasks a Pomona graduate has thus far attempted. Associated with Dr. Williams are two other Pomona graduates—Miss Ruth Yeomans and George Merritt.

Another Pomona College man in Hawaii is Dr. James F. Illington of the class of 1909 who is Professor of Entomology in the Territorial College which stands at the head of the schools of the Islands. Its courses are designed to fill the agricultural needs of Hawaii particularly, and are therefore exceedingly practical. It receives an annual grant from the National Government as well as appropriations from the Territory.

Over in the Philippines another Pomona College graduate, Dr. Lucius Case, is fulfilling his mission to mankind. Under appointment of the American Board he has charge of a hospital on the Island of Mindanao, which is the southernmost island of the group with an area equal to that of Indiana and double its population. This is the only hospital on the island.

Down in South America Pomona had last year an able representative in the person of Osgood Hardy who went to Peru as chief assistant of the Peruvian Expedition under the auspices of Yale University and the National Georgraphic Society. In Rome we find another Pomona man, Densmore Curtis, who holds a responsible position, as teacher and investigator at the College of Archaeology.

In Tragic Turkey.

Now, in these tragic times when all Europe is at war, and the eyes of the world are fixed in horror upon this theater of carnage, we find again in the thick of the fight—in Turkey where more dreadful atrocities are committed than in any other part of the awful field of battle—Pomona College men and women upholding the banner of Jesus Christ, unafraid and loyal to that watchword imprinted on Pomona's walls "in trust for mankind." In Sivas, bravely standing at her post, is Miss Nina Rice at the head of a Girls' School, and in Smyrna is Cass A. Reed who, young as he is, has been honored by being made dean of the International College. In a recent letter this Southern California young man, Pomona bred, writes of the strong pressure of the Turkish government to banish the college unless it should abolish the rule that all students shall attend and share in the religious services in the chapel. This brave young soldier of the Cross writes: "We stood firm, believing that it was our business to give an education which was Christian; that this college had been planted here for that purpose, and we would surrender it altogether rather than surrender the sevice it is to render as such." In spite of the fact that the Government threatened to close the college, it had not yet been done at the time of the writing of this letter and its Christian educational work was still going on.

And so these individual cases might be multiplied again and again, proving that Pomona's children have not been false to their teaching but have gone out in the world to fulfill it. They have heard the call to the larger life and have nobly responded to it. In the homeland there is an army of active workers many of whom have won distinction—Dr. David P. Barrows, Dean of the Faculties of the University of California, and a host of other university instructors and college professors in different institutions throughout the country. There are physicians, preachers, scientists, engineers, lawyers, government employes, lecturers, Y. M. C. A. and Y. W. C. A. workers who have won distinguished honors. Of last year's class of graduates five have entered Harvard; one has received a Fellowship at Yale and another at Cornell; seven are studying at the University of California; one is doing post graduate work at Wellesley, and another at Stanford, and eleven are teaching.

I venture to say that no educational institution in this country can show a cleaner bill of religious, moral and intellectual health than can Pomona College. Measured by her output of men and women of poise and pluck, of purpose and achievement, she surely passes 100 per cent, in the examination of colleges.

SYDNEY FORD.

Los Angeles, March 11, 1916.

"I VERILY THOUGHT THAT I OUGHT."

Emma Younglove.

"It doesn't matter what a man believes, if only he is sincere." How many times has this been said!

Saul believed in the Jewish religion as opposed to the Christian. He thought Jesus an impostor and his followers dangerous heretics. He was sincere in belief, consistent and zealous in action. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth," he told Agrippa. But the Christians whom he shut up in prison suffered in consequence of Saul's sincere belief. Stephen died as a result of the stoning to which this young man consented. Some he even compelled, by his persecutions, to blaspheme. It made a great difference to the church of his day, whether this man was Saul the persecutor or Paul the apostle,—and it was all a matter of what he believed.

It also made a difference to the man himself. After his conversion he looked back with horror upon the things which he had done "ignorantly in unbelief." He seemed to himself to have been "a blasphemer, and a persecutor, and injurious," "the chief of sinners."

A man who had spent many years as a missionary in Bulgaria told me that once, by the treachery of a Turkish driver, he found himself, together with his wife, in a dangerous oriental section of Constantinople in the evening. They were strangers in the city. The streets were dark, noisy, and reeking with filth. If a door opened for some one to issue from a house, the light from within fell upon a wicked face. He knew that they had been brought there with evil purpose. He ridded himself of the driver, and drove rapidly round a corner and then another. "And how," I inquired, as he paused, "did you find your way to the European quarter of the city?" "I followed the light," he answered. "Every time we came to a corner I turned into the street which seemed the lightest. In a little while we began to

see European faces and soon we reached the mission station."

Those who seek the light as eagerly as did that man lost in the heart of Constantinople, will not long remain in darkness. Jesus himself says that if any man shall do the will of the Father, he shall know. Even to Saul, while he was doing the will of God as he understood it, though so mistakenly, a light appeared and the Savior spoke. Jesus is the "Light of the World," and he that abideth in Him shall not be in darkness.

Ventura, Cal.

THE SITTING LAYMAN.

By Newell C. Knight.

A layman is said to be anybody but a professional man—especially anybody but a clergyman. The "pulpit" calls him "the pew"—he calls himself "the pew."

The "pulpit" stands. "The pew" sits. Yes, the layman is essentially a sitter. That fact is impressed on him constantly, especially on Sundays! In most churches he is sold a "sitting."

If perchance a layman is selected to usher, or if he passes the plate, he has come to think he is actually at work merely because he's not sitting in a pew!

Then the church seat is generally cushioned and soft. It invites repose. Yes, the Christian layman is almost glued into a seat. In fact, most laymen pray while sitting in a seat!

If at his home or the home of a friend, a woman enters the room the layman rises, in honor. When a judge enters the courtroom he instinctively stands. When a dead man is borne down the aisle of his church, out of respect to the name of his friend or acquaintance he stands. When, the very next day, in that very same church he appeals to Jehovah—he sits!

The reason for speaking of the sitting of laymen is to recall to mind the known fact, that the physical often discloses the mental and the spiritual. Of course, the converse is also often true. So when we're at fault in the one we should look at the other. Correct one— and we often cure both.

That the mind's habitual attitude is disclosed by the physical things of one's life—and the converse—is well illustrations by a parable told by a friend of the writer. He says: "If I were to get up on a soap box down in the district of barrel-house bums and say, 'Men, come to my meeting tonight and I'll give you in cash the price of a Bible!' and then you would get into the box and call out, 'Men, come to my meeting tonight, and I'll give you in cash the price of a drink and cigar,' you'd get the crowd! Why? Because the barrel-house bums, mentally reject Bible before they think the thing out in dollars and cents. They're familiar with drinks and cigars. My Bible may be worth a half of a dollar, your drink and cigar, fifteen cents—but the daily life and mental procedure of the barrel-house bum determines his action. The two things naturally fit."

Thus, to say that most Christian laymen mentally sit at their work for the Kingdom is perhaps more apt than to say they're asleep. Yes, the bulk of the men of the church are mentally sitting.

But, now! Here come some laymen—alive—on their feet. They have taken the name—Laymen's Missionary Movement. They say to all Christian laymen about them, "Let's change our habits! Let us get into action. Let's arouse other men. Let's do the Lord's business, at home and abroad, with the speed and the effort and foresight which we use in our own!"

It's a noble ambition! But how do they work it?

They work it by helping the churches. There's no competition about it, nor the least duplication. It's co-operation, pure and simple. The only channels in use are the channels used by the churches. The results come by backing the Boards of the churches. It's a movement, that's all. It's not sitting, or sleeping—just moving!

The Laymen's Missionary Movement is only a "voice;" yet the voice has begun to be heard above the quiet of churches, the rush and roar of business—the crash and havoc of war. It has been heard by many a man in the pulpit who has come to be glad of its help and its power. It has been heard by the trustees of multitudes of churches, who have seen its workings in increased receipts. It has been heard by every home and foreign missionary board in the United States, whether recognized or not, for some of the increase of gifts, amounting to over 109 per cent in ten years, can be accounted for only by admitting that the Laymen's Missionary Movement had its large share in it. Best of all, it has been heard in the field where the missionary worker has welcomed the glad news of this work of the men of the church.

So, when the business man says, "Please to show me," that man can be shown! Again, if he asks, "What shall I do?" he will be told.

Thus the thought is growing—spreading. Men of power are coming to it. They are on their feet for God today in larger numbers and in a way they have not been in years. So it's up to you and me to sit no longer, but to be a working Missionary layman—on the move!

CALIFORNIA SCHOOLS AND THE BIBLE.

The necessity for pressing the campaign for the Bible in the public schools of California along the lines which the National Reform Association is now working, is made urgent by daily occurrences but by none more forcibly than the following. Some months ago I addressed a union meeting of the churches in a certain town. As a result of the meeting a petition was presented to the school board requesting that the Bible be read daily in the public schools of the city. Practically every shade of religious view in the community was represented in the petition except the Roman Catholic. After careful deliberation the school board found itself unanimous for the use of a book of selections from the Bible, if one could be found, that had the approval of Protestants, Roman Catholics and Jews. I received a leter requesting that if such a book existed, they be furnished a copy. I happened to have at hand a book which has been widely advertised as a solution of the whole controversy because it had been compiled and endorsed by leading representatives of these three divisions of religious thought. It was adopted by the school board and instructions for its use by the teachers were carefully prepared. A copy of the book and the letter of instructions were placed in the hands of the County Superintendent and he offered no objection to its use. Nor had the District Attorney any objections to present when he was informed concerning the action of the board.

Therefore in accordance with the instructions of the school board the use of the book was begun. Everything

moved along smoothly until there began to be a rumor now and then that opposition was brewing, but from what quarter no one knew. Finally it was learned that the Roman Catholic priest with the Spanish name, ——, had taken up the case with the District Attorney, offering the objection that the book of selections was a sectarian book and had no place in the school room. When interviewed by the school board this priest said he heartily approved the Gary plan but would oppose the book of selections. The County Superintendent placed the case before the State Superintendent of Public Instruction and he, while personally having no objection to the book itself, yet as a reply to the query cited the opinion of the Attorney General that the Bible is a sectarian book and its use in the public schools is contrary to the laws and constitution of California.

The school board now found itself in a most peculiar position which presented but one possible course of action.

After several conferences the District Attorney declared that he would oppose its use, if the case ever reached his office. The County Superintendent proposed that the case be presented for the vote of the County School Board at its next meeting. In view of the fact that certain papers had already opened up their guns in opposition and the question was beginning to be agitated, it would make the matter difficult for the board to decide. There was not any special desire on the part of this board to have the question come before them. If the opposition should demand an injunction against the use of the book and the school board should fight the case, all school funds for the district would be withheld during the whole time of the litigation. Furthermore, if a friendly case were taken up and won in the Supreme Court of the State, nothing of any vital or lasting value would be gained. The decision would only grant the right to use that particular book which in the brief time it was used by the teachers proved itself inadequate to meet the requirements of the modern graded school system.

No ground whatever would be gained in the settling of the great issue as to the Bible itself.

In view of these conditions, and several others which we need not mention, the school board did what any wise school board would have done. They ordered the discontinuance of the use of the book of selections and have determined that if any further effort is made, it will be on the basis of the use of the Bible itself.

Many lesons might be drawn from the above incident, but this will be sufficient for the present. The first is the fact that the book of Scripture selections is yet to be compiled which will not call forth the objection of the Roman Catholic or the Jew, if doing so will make impossible its adoption or use.

The position assumed by Father —— with reference to the Gary plan is in keeping with the attitude assumed by the whole Roman Catholic church with very few individual exceptions. The opposition of the hierarchy to the Bible in the public schools is not based primarily upon the matter of editions or selections from the book, but upon the contention that the Roman Catholic church alone has the right to teach religion. The Gary plan works so well into their purposes that at least two parochial schools in Gary have closed their doors since the introduction of this system. This should be sufficient to cause any Protestant to wait until the origin and workings of this plan had been investigated before throwing the weight of his influence in that direction.

But perhaps the most important lesson taught by the whole incident is the uselesness of seeking to meet the great issue in California by a compromise of any kind. The opposition that battles against the Bible will oppose the use of any part of it. There is absolutely nothing to be gained except in pressing the one great fundamental necessity, viz,: the amendment of the State constitution which will define the Bible as an unsectarian book and safeguard its use in the public schools and other public institutions of the State.—J. S. M.

RUSSIAN CHURCH MUSIC.

Three or four years ago the music of the Russian church was little known in English-speaking countries, but it has found its way into many churches and is spreading with considerable rapidity. An article in the New York Times states: "The import of all this is greater than appears on the surface, for this new influx of pure ecclesiasical composition, coming, as it does, at a time when church music is in a condition generally deplored, will doubtless be an important factor in re-creating a substantial interest in a much neglected field of musical activity.

"There has been an erroneous idea that everything coming from Russia is either depressing and melancholy in character or bizarre and semi-barbaric. The truth of the matter is that church musicians have grown so accustomed to a degenerate form of church composition (sentimental and sugary) that when they are brought into the presence of pure ecclesiastical music they fail to recognize its intrinsic beauty

"Having always excluded instrumental music from her services, the Russian Church has produced choral music complete within itself. There are many exacting choral elements to be found in this music. Much long-sustaining, the division into many parts, the maintaining of pitch and balance of parts, the necessity for well-trained ears, offer problems not particularly simple.

"Although there are proper anthems for interpreting the spirit of all seasons in the church year, the music never is undignified or "catchy," even upon the most joyous occassions. Such music, therefore, can but increase the impressiveness of any ritual with which it is associated, for its appeal is distinctly religious. Further, being unaccompanied, it has no suggestion of the outside world. It is of the Church, pure, simple, and glorious.

"American church choirs will learn much of distinct musical value to them in studying and performing such compositions, for such work is an exacting test of musicianship and also of character. There are comparatively few singers who are able to sing in true pitch without accompaniment. It will, therefore, be some time before our choirs wil reach the standards maintained by the choirs of the Russian Church, but the process whereby the proper results wil be finally reached will be a continuous study of a cappella music, primarily churchly in character.

"The organization which has been the pioneer in making this music available for American choirs is the Aeolian Choir of Brooklyn. The chorus has given twenty-two recitals to date, and has published, with English texts, over fifty Russian anthems, edited by its director, N. Lindsey Norden. The religious music of Pavloff, Gretchaninoff, Arkhangelsky, Tschesnokoff, Kastalsky, Musitchesky, Smirnoff, Lvovsky, Nikolsky, Ippolitoff-Ivanoff, Schvedorff, Dvoretsky, Rimsky-Korsakoff,Smolensky,P. Ivanoff, and others had its first hearing in Engish by this chorus."

Beginers on This Side.

"In New York many churches have taken up this work with success, and, although it is impossible to give a complete list, these names will bear out the statement that this music has come to stay: Ascension, Brick Presbyterian, Madison Square Presbyterian, Old First Presbyterian, Incarnation, Calvary, Holy Communion, Christ, Madison Ave,-Methodist Episcopal, St. Bartholomew's, St Andrew's, St. Ann's and St. Paul's."

OLD HYMNS AND NEW.

A committee of the Episcopal Church has been at work nine years on a new hymnal which will be published soon. Mr. Morris Earle, the secretary of the committee on revision, says that the great trial came in the effort to decide what ones of the 680 old hymns should be omitted and what new ones should be admitted. An article in the Philadelphia Public Ledger states that the celebrated Bishop Doane advised Mr. Earle, who is secretary and treasurer of the committee which is revising the hymn book, to "keep out all the trash."

The bishop insisted that there was trash in the present hymnal. It is probable that the new work will be a real "best seller," since there is room for about 2,800,000 copies.

Bishop Doane's injunction about keeping out trashy hymns surprised Mr. Earle even less than the request of ex-President Charles W. Eliot of Harvard. He took particular pains to communicate to his former pupil at Cambridge that "all militant hymns" should be omitted from the new work.

"Why did that surprise you?" the interviewer asked Mr. Earle.

"Well," said he, "his son Sam and I were friends, and one day I went to see him at his home. I heard a terrible scuffle upstairs in the president's house. Pretty soon down the steps came our distinguished president and Sam, rolling over and over, but Sam finally and securely resting on top.

" 'You don't give a man a chance,' exclaimed Doctor Eliot, who had been engaged in one of his accustomed wrestling matches with his more stalwart son. That made me think Harvard's president was a militant, rather than a pacifist."

"Are there any good new hymns?" was inquired of Mr. Earle, who knows hymnody, as well as how to sing.

"A few good ones are coming out, but the number is not great," was his reply.

Then he told how Horatio Parker wished to cast out one of the best known of hymns because the tune is somewhat in imitation of the braying of a jackass.

But no true member of our Orpheus Glee Club can be easily stumped, so Mr. Earle made thorough inquiry into the history of old hymns.

And, sure enough, some hundreds of years ago, it was a custom in some European churches to bring in a donkey at a certain point in the religious service and for the choir to chant a song imitating that animal of Biblical prominence.

"That is why," said Mr. Earle, "when you hum this hymn, which is very old, and which Horatio Parker said should be thrown away, it sounds like the braying of a jackass."

A good many old hymns—but how many, Mr. Earle would not say—will not be in the new book.

The writer of the Ledger article goes on to say:

"I venture to assert that the Moody and Sankey and the Billy Sunday variety of popular song will not be seen in the revised Episcopal hymnal.

"There are now a large number of great hymns which are the common property of all denominations. They all use them.

"An American hardly recovers from the shock he feels when in a foreign church to hear the hymns most familiar to him sung in a tune entirely strange.

"I once experienced that sensation in St. Paul's cathedral, in London, when 'Nearer, My God, to Thee,' was sung to a tune I had never heard before.

"I asked a widely known Philadelphia clergyman what hymns during the past twenty-five years had been oftenest sung throughout America.

"Without any hesitation he mentioned 'Lead, Kindly Light,' 'Rock of Ages,' 'Abide with Me' and 'Nearer, My God, to Thee.'

"This clergyman recalled the fact that one or two of these hymns are sung at tens of thousands of funerals every year, in addition to regular church services.

"The circulation of very popular hymns has been stupendous. It is impossible even to estimate the millions of copies which have appeared of any one of the four mentioned by the Philadelphia clergyman as most frequently sung.

"Only the Bible itself has a wider circulation. To measure their influence is beyond human mathematics.

"It is a fact, however, that the popularity of certain hymns gives point to that old remark that I care not who makes the laws of my country so long as I write its ballads."

PAYING FOR THE AUTO.

"We must have a car!" declared Mother;
"Those upstart De Puysters have one.
We'll pay for it some way or other,
As everyone seems to have done."
Poor Father demurred, but quite vainly,
For Mother was hot on his trail,
So Pa bought the motor—a big, yellow bloater,
That looked like the Overland Mail.

Then Ma and the girls started touring,
While Pa gave his trousers a yank,
And hustled like crazy securing
Extension of time from the bank.
He mortgaged the farm and the horses,
He mortgaged the oats and the hay,
The chicken's he'd wake up and give them a shake-up
To make them lay twice in one day.

He took Brother Jim out of college,
And set him to work with a flail,
For money is worth more than knowledge
When debts must be met without fail.
Poor Pa slaved from Monday to Monday,
And got up each morn with the sun.
To pay for the motor Ma wanted to tote her,
Because the De Puysters had one.

—W. W. Whitlock.

The home is the Christian's greatest battlefield.—Malcolm McLeod.

Among the Churches.

Oakland, First.—Dr. Bade began last Sunday a series of after-church lectures on "The Modern Message of the Prophet Isaiah."

Ontario.—Twenty persons were received into membership at the March communion, eight on confession. The membership now is 289. The Rev. Ralph B. Larkin is on his second pastorate here. The first began in 1901 and ended in 1907.

Pomona.—The annual Thankoffering meeting of the Woman's Missionary Union of Pilgrim church was held on Tuesday, March 7th—an "all-day meeting." Lunch was served at noon, and a goodly number of men responded to the invitation of the ladies to enjoy with them this feature of the day's "proceedings." At the morning session Mrs. H. K. W. Bent, of Los Angeles, gave an address on the "Missionary Education Movement." At the afternoon session Mrs. J. H. Lash of Pasadena spoke on "Vitalizing Missions in the Sunday School" The "Thankoffering" collection for the day amounted to a little over $110.00.

San Francisco, Mission. — Monday evenings during March and April a series of popular lectures by able speakers will be given. Last week Robert Newton Lynch, manager of the California Development Board, spoke on: "The Business Man's View of the Industrial Future of San Francisco." On the 20th of March, Professor R. G. Aitken of the Lick Observatory will speak on "Other Worlds than Ours." March 27 Prof. Jaffa of the University of California will speak on "Common Sense in the Kitchen." April 3 Prof. M. B. Pratt of the University of California on "The Forests of California." April 17, Dean Hunt of the College of Agriculture on "The Rearing of Children in the City vs. the Country."

Bakersfield.—Layman's Missionary Rally for the Congregational Churches of Kern Association was held in First Church, on Sunday and Monday, March 5th and 6th. Rev. Giles G. Brown was the speaker for Sunday morning, and interested his audience greatly with information about Ceylon. Afternoon and evening meetings were held on Monday, with a good attendance. Most of the outside churches were well represented. The Ladies' Aid Society served a chicken dinner at night to over a hundred. Altogether, with the able team of speakers, which included Dr. Kelsey, Mr. Wikoff, Mr. Fisher, Mr. Hinman, Dr. Kenngott and Rev. E. E. Smith, and the interested audiences, the meetings were a decided success.

NOTES AND PERSONALS.

The First Congregational Church of San Francisco begins this week to hold its midweek service on Wednesday evening.

The Rev. Robert Walker conducts a Mission Study Class in the First Congregational Church of San Francisco on Thursdays at 10 a. m.

Next Monday at the meeting of the ministers in San Francisco the paper will be by the Rev. O. W. Lucas. Subject: "What Jesus Says of Himself."

The spring meeting of the Congregational Ministers' Wives' Club, held at the home of Mrs. Raymond C. Brooks, Berkeley, was an occasion to be remembered most happily. Many things combined to make it so. The day, the home and the hostess were ideal, and the attendance was unusually large. The box lunches, when released, developed into a generous, dainty repast. The entertaining program of music and recitations given by the members was further enriched by the vocal contributions of Miss Lydia Walker. The Club is proving itself a helpful factor in Congregationalism about the bay by increasing acquaintance and sympathetic interest between the workers.

OUR CHINESE MARCH MEETINGS.

A Second and the Last Report.

The closing and crowning service was held last Sunday evening. A supplemental one was held on Monday evening for the benefit of the 350 persons who had signed the cards, with reference to calling them to a full consecration to Christ, but this was outside our original program. The audience room in the Presbyterian Chinese Mission—seated, as I was told, for 600—was full to the doors. On the Thursday evening preceding, a large number of Chinese were sent back to their homes; to have admitted another person would have involved us in a breaking of the law. Observe that 600 Chinese are more than one-twentieth of the Chinese population of San Francisco, and see that our meeting brought within hearing of the gospel a larger proportion of that population, than of **Americans in Philadelphia** assembled in the meetings of Billy Sunday. And I am quite sure that the signers of cards in those meetings numbered less in proportion to that population than did the 350 in proportion to ours. Our crowds were orderly, quiet and responsive.

One meeting of special interest to me was that for Chinese children, held on Friday afternoon, in the "Christian" Mission House, at which by count of chairs it appeared that 450 were gathered. It was a thrilling sight. It is quite within my recollection that for several years, at our anniversaries, we could not bring a single child upon the platform; and I well remember (for it seemed to mark an epoch in our work) when that dull uniformity of Scripture recitations and gospel songs, for which I used to apologize by asking the people who out of curiosity generally crowded these services, to withhold their criticisms till they themselves could do better reciting or singing in Chinese—that dull uniformity was broken by the appearance on the platform of Bethany Church in this city, of two little boys, sons of Rev. Jee Gam—Pond Moore and Luther McLean. They recited in good, clear English an exercise in responsive recitations of Scripture, and followed this by singing—one taking the soprano and the other the alto—"My Country, 'tis of Thee." They were entitled to sing it for they were natives of our country, and I hardly need to add that it was followed by rapturous applause. One of those boys is now an eminent physician at Tientsin who unites with his medical practice good gospel work. The other is in some position of large responsibility in the Chinese government. At last accounts, his headquarters were at the Chinese embassy in London. Now I am sure that at least one-half of those 450 Chinese children would, if they had been called upon, have made the walls ring with that National Hymn.

On Saturday evening, a special testimony meeting was held without the presence of our evangelist. I counted it an ideal meeting of that sort. There was not a single pause while we waited for a witness; at the same time there was not a single clash between two persons claiming attention at the same time; the testimonies were limited to two minutes, and no one exceeded his time. It is my loss that I do not understand the Chinese language and consequently I cannot speak as to the quality of the testimonies, but the quiet attention given them and the very earnest manner of the speakers and the rapid utterance indicating that minds and hearts were occupied with thoughts too many or too large to be expressed so briefly;—all this assured me that their confessions were acceptable to Christ.

On Sunday afternoon there were separate meetings for men and women,—the former at the Presbyterian Mission, the latter at the Baptist. As I could not be in two places at once, I cannot report upon the women's meeting. At the other one, our evangelist, Rev. Dr. Gilchrist, made a most impassioned appeal to our young men to consecrate and prepare themselves for missionary service in China, presenting as a supreme inducement, that it would doubtless call them to "endure hardness as good soldiers" and would give them the privilege of "fellowship in Christ's sufferings."

As heretofore, so this year the campaign closes with interest at its full height, for we have learned by bright experience that to stop when all would like much to go on is one secret of starting the next year on a high and rising tide.

Our evangelist, Rev. Dr. Gilchrist, of the Bible College in this city, endeared himself to us all. His interpreter, Rev Mr. Chow of the Methodist Mission, magnified his office with his intense and lively Chinese eloquence. The choir was as large as the platform would hold, and would have been larger if it could have had more room. It was led by the sweet singer of our own Congregational Mission, Mr. Fong Sing, and its work, so far as I could judge, was perfect in its kind. One most precious result of these annual campaigns is the delightful unity developed by them among the eight missions. We are pulling together,—without any thought of competition but with a sweet consciousness of sincere and brotherly co-operation, seeking one end and serving in love, our one Master. W. C. P.

AN APPRECIATION OF STEPHEN G. EMERSON.

The death of Rev. Stephen G. Emerson, late of Prescott, Arizona, was an event of such significance and bringing a sense of personal bereavement to such a multitude of people that very particular mention should be made of his faithful and fruitful ministry in the Southland. He was in marked degree a man of God, with a character transparently sincere and with a rugged simplicity which commended him to men everywhere.

With the exception of his brief pastorate at Prescott, his whole ministry of twenty-five years was spent in California. With patient, cumulative toil he did his work of solid building, and without ostentation. His ministry was pre-eminently sacrificial and notably devoid of self-seeking. Wholesomely conservative in temperament, he clung tenaciously to the vitalities of religion and preached and lived them. In all of this, he was royally supported by his noble wife, who, without him, now faces life to carry on, as she may have opportunity, the same helpful service to which with him she was committed during the twenty-five years of their life together.

Mr. Emerson was born in Haverhill, N. H., Oct. 19, 1862. He graduated from St. Johnsbury Academy in 1883, from Dartmouth College in 1887 and from Oberlin Theological Seminary in 1890. He was married to Florence S. Stone Sept. 18, 1890. They went immediately to Oakland, Cal., where Mr. Emerson was ordained and began his ministry as assistant to Dr. McLean in The First Church in that city.

After a year, a call came from Grass Valley, which was accepted and where, during two years, a strong constructive work was done, especially among young people. A new church building was erected.

For health reasons, he sought a change of climate and came to Southern California. After six years with the churches at Moreno and Perris, he was called to Lake Avenue church, Pasadena. This resulted in a notable pastorate of ten years, the church, which was small in membership and worshipping in a small building or a small room, being lifted into a place of wide influence. On the site of the old building, the auditorium of the present structure was built. The fine type of work done here by the pastor and his wife was widely recognized and its great value appra...

At the conclusion of this pastorate, with fine heroism, this minister and his wife threw their energies into the very difficult field of Logan Heights, San Diego. Here also the same type of constructive work was done during six years, a splendid church building being erected in the stead of the old and very inadequate one.

In the autumn of 1914, the call came to the fine opportunity in the church at Prescott. Here he served fifteen months, his pastorate being cut short by his death January 24, 1916. His death was due to a growth on the brain, which was operated on unsuccessfully in Boston.

The funeral service was conducted in Pasadena and was participated in by Rev. J. H. Cooper, of Los Angeles, Rev. James H. Lash and Rev. Robert Freeman of Pasadena and Rev. R. B. Larkin of Ontario.

A multitude will rise up to bless his ministry. Our Southland ministry is much the poorer for the early cutting short of his life among us.

of his life among us. RALPH B. LARKIN.

Ontario, Cal.

A WELCOME BACK TO THE PASTORATE.

The Rev. Huber Burr has been engaged for several years in the work of the Home Missionary Society, as a field worker and supply for churches between pastorates. He has rendered valuable service. But as readers of The Pacific already know he accepted recently a call to become pastor of Park Church, Berkeley. The following unique letter was received by him recently from the Rev. Harvey V. Miller, pastor of the Congregational Church at Paradise, Orloff, California:

Dear friend:

Welcome back to the pastorate with its regular life; regular meetings, regular joys and regular trials, regular meals and regular bills. Back to the two questions each week "What Shall I Preach Next Sunday?" back to the regular audiences and regular calls; welcome back to the regular

home life; back to the regular Monday ministers' meetings, back to the regular ringing of the telephone bell; back to the regular fight with the conflict of interests of the regular life of the bay region.

I am sure you will miss the trains; the dandy visits in many Congregational homes; the use of the same address all year each year; the railroad pass; the drummer's yarns; the country hotels etc.

I am sure you will find the finest people you have ever met; some new experiences that will wear and then build you; some new books that will thrill you; the quiet hours in the study that will rest you; many avenues for your planning mind and boundless enthusiasm; weddings that are a joy to perform; funerals that wrench the heart; many dear little children for your love of children; fine young people for your inspiration in self-expression.

I welcome you back to budgets and envelopes; regular salary irregularly paid; committee meetings galore; printing cards and bulletins; Ladies' Aid meetings and Sunday School opportunity to practice your former preaching; welcome back to that close association with men; business and professional; enthusiastic and indifferent; socialists and laborers; welcome back to Hastings' Dictionary and Webster's also.

With earnest prayers for you and your work and deepest interest in all your interests I am your Rural friend who finds geat joy in regular ministration in Paradise; the home of retired preachers. Come along when you get tired.

HARVEY V. MILLER.

INLAND EMPIRE NOTES.

The Almira Church has called the Rev. J. M. Lewis of Weaverville, Cal., and he has accepted, to begin at his earliest convenience.

Rev. J. A. Luckenbach has taken hold of the work with the Lincoln Heights church with vigor, and the people have responded. Nineteen were received into the church last Sunday.

Revs. C. H. Burdick and A. A. Doyle, are entering on their work with Pilgrim and Hillyard churches under favorable conditions.

The evangelistic campaign, under the leadership of Dr. M. H. Lyon, and eight associates, has started with tremendous vigor, and promises great things. Our churches unite most heartily. J. E.

Spokane, Wash.

The Home.

TRAINING THE SPENDERS.

Every parent of this generation will admit that life is not going to offer our children as many golden opportunities as it has offered us. No old country for several generations past has offered the workers the opportunities that this country has. Our country is fast filling up, the oportunities to do much more than make a good living are about gone.

For several generations Americans have been money-drunk—we have spent money easily when it has been hard to get—and since we are certain it's hearafter going to be harder to get, it will have to be carefully spent. Our children will have to be taught to earn, to spend and to save both for present comfort and to insure a comfortable and independent old age.

Pensions of Europe Come from Savings.

"The old countries pension their aged." One hears that altogether too frequently these days, and invaribly from some one who does now know that the old countries that pension their sick and aged compel each working man and woman to deposit with the public treasurer a portion of his wages till they have accumulated a certain amount—which can't be drawn upon except to use in buying or building a home.

If people will not save, I consider it an admirable thing for the government to oblige them to, little as I believe the government ought to act as father-in-chief to individuals.

But Americans believe in "every tub standing on its owu bottom." We don't ask any odds of our government except to preserve order. We don't want or need the government to have to oblige us to do the thing we know we ought to do—to save during our earning years and to teach the children how to work joyfully and how to save as a matter of good sense and how to spend wisely and how cheerfully to go without.

When shall we begin to train our children in the best use of money? Shall we wait till Mary enters the high school and comes home and says, "Mother, the girls wear silk stockings and low shoes and most of them wear prettier hats and dresses than I do." If Mary has received no money training up to that time, she's going to be very unhappy. It don't make any difference to her whether you yourself are wearing a suit that's seen three seasons—the humiliation she will suffer will be very real to her, and the uneasiness and worry she will cause you will be very real to you, because you know you are dressing her as well as your means will allow.

Shall we wait till Tom comes home with, "Say, father, I've got to have patent leather pumps and a new overcoat—all the fellows have pumps and I'm the only fellow on the campus with a rusty overcoat." If Tom has received no money training up to that time he's going to be very unhappy. It won't make a mite of difference to him if his father never owned a pair of patent leather pumps or if he is wearing a decidedly rusty overcoat—Tom's humiliation will be very real and it will make your heart ache because you know his father is doing the best he can, and pumps and an overcoat are absolutely out of the question.

Teach Children When Young to Care for Belongings

How can Tom and Mary see from your standpoint? They can't unless you've taken them from the start into your family councils about money matters. Even if they know the simple fact that you can't afford to dress them better and that you will not go in debt to do so, they are going to feel wretched and envy their better dressed schoolmates, and cherish it against their own home folks that they can't have all some of the other boys and girls do.

Why not foresee this day? Why not begin at the beginning and teach our little ones to be careful of everything that their father buys?

"Daddy works for this—you and mother will take good care of everything he works for," should be our daily teaching, not nagging, "You must be careful," but "Let's be careful together." I know of nothing that will so seal the sense of family feeling as that the mother shall cultivate the understanding with her little ones, "Together, you and I protect what father works in wind and weather to earn for us." I've never ceased to evplain to my children that for dear love of us their father faces rain and storm and blistering sun whether he feels well or ill, that we may enjoy the fruits of his labor, and that the best way we can show our love in return is to be careful of eveything and waste nothing.

As soon as a child begins to want money or to ask for the things money can buy, he should be encouraged to earn. The mother should see that he keeps an account, with her help, but every word and figure should be his. They should counsel together how he shall spend his money or what part of it he shall spend and what part he shall save.

Last summer my 7-year-old earned his first pennies—only two. He had never asked for money before or shown any desire to earn until he heard this story of a 14-year-old boy, my nephew, who wanted to visit us last summer. He lived several hundred miles away.

"Have you got the fare?" his father asked the nephew.

"Why, no. Won't you pay it?"

"No Ted. But—I thought you had money."

"Where would I get it?" inquired the lad.

"I thought I heard your mother tell you Mr. Johnson wanted boys a few weeks ago, to pick cherries."

"But I didn't take the job."

"Why not?"

"Well, I had my new wheel—and I wanted to play," he confessed.

"All right."

"May I go?"

"If you can earn money to pay your fare. I won't pay railroad fare for any I. W. W."

My boy knows what I. W. W. means. Later in the summer Ted picked peaches and earned several dollars. Then his father said he might come and visit us. Ted told us this story at the tabe. We all laughed with him and told him his father was right.

Boys Can Find Work If They Try.

After he had gone my little boy took a rake and cleaned the lawn in front of the house. He asked his father if he thought it was worth 2 cents. My husband thought so. The boy put the pennies in his bank and ever since has been looking for a job. He's found several and has really earned quite a little money, which he has been proud to carry to his teacher to put in the school savings bank. (The teacher carries her pupils' savings to town every Friday night and deposits in the postal savings bank at the postoffice.) He and his little sister raised peas and potatoes in patches of their own, and sold them to me.

They've suggested they be paid 1 cent apiece a week for making their own beds, or 5 cents for bringing in a week's supply of wood. Here was my chance to explain that no one drew money pay for family services —that we do for each other in our family life.

The boy has long had a chance to earn a penny a day by getting home from school inside of fifteen minutes. It is a hard job, but he has carried a goodly number of pennies to the savings bank on that account. The little girl has a standing offer of 10 cents each for every 100 per cent she can bring home on her monthly report card in deportment or in application or in arithmetic. While she hasn't drawn a dime yet on that account, I can see that she is trying harder than she ever did before.

They have made some money in chickens, and have learned to bear loss bravely when coyotes get their pullets. I sell them little chickens, give them the feed; then, as we need chickens for the table, we buy them at the market price, live weight. They pay back the original price of the chickens and the rest goes to their savings bank account.

My boy earned a knife. When he asked for a top I showed him first how to whittle a spool top. Remember the spool tops, you used to make? I hadn't seen one since I made my last one years ago. When the boy had himself a good spool top, he was allowed to keep out 5 cents and buy a "store" top. I think this represents a great deal in this plan of training the spenders. When they wish to buy outright they should be encouraged to make a substitute. When they want a "boughten one" "like the other boys have," they should be encouraged to earn the money with which to buy it.

You say "Such a little thing as a top! Only 5 cents!" Well, you know that "great oaks from little acorns grow."

Would Tom and Mary be unhappily demanding clothes equal to the clothes of a banker's children if they had been taught to make their own spool tops first and earn the money that must be given up in exchange for "a boughten one?"

It is these small things that go to build their characters —to make reasonable, understanding children, guarding the father's earnings, sympathetically planning with the mother how best to use them and how much to save against a rainy day, brave to face better clothes than their own because they know exactly how far their father's money will go and that with hog cholera and foot and mouth disease and orchard blight he can't buy patent leather pumps and picture hats with plumes. They take their stand with their father and mother, not against them. They've learned by buying their own tops with money they earned themselves that you can't eat your cake and have it, too. This lesson is well worth learning.

"When you get to earning your own living," ought to be a frequent and favorite phrase with every parent. It is hopeful—it is suggestive to a child—he comes to regard preparing for making his own living as a matter of course.

I think children ought to go to the stores and shop with their mother. They should all talk over together at home the individual family needs. They should examine things together and the children should always know the why of the mother's decision. They will soon learn that money will go only so far and learn to accommodate their wants to the amount there is to be spent. Above all, they should be taught a fear and a horror of debt.

If the mother herself is not a careful buyer, it is her business to become one. We all make mistakes, but few of us make a mistake when we go to market for our groceries ourselves and find out about the market price before choosing our family supplies.—Goldie R. Fink in "The Continent."

For The Children.

FREDDIE'S RIDDLE BIRD.

"Oh, grandmother, grandmother, look out of the window, quick!" cried little Freddie Tyler to his grandmother, who sat by the fire, knitting. "Rain is turning to snowballs! Hurry, Grandmother Tyler, and see it!"

Grandmother went and stood by Freddie and looked out of the window. Sure enough, the rain had turned to snow, but intsead of flakes the snow fell in large pieces which looked like tiny snowballs.

The little bunches fell on the walk, on the lawn, on the bushes, and on the low stone wall in front of the house. But instead of covering the ground they were scattered here and there on the grass, and lay in small white lumps on the stone wall.

"Did you ever see such funny snow?" said Freddie.

"Yes," said grandmother, 'but not very often. When I was a little girl we used to call the little balls like these 'blobs' of snow. This kind of snowstorm doesn't last very long, but it is very pretty."

They gazed far up in the sky where the "blobs" came from and up there they looked gray, but when they reached the ground they were white as the whitest doves

All at once the snow stopped falling, the clouds sailed away, and the sun shone out warm and bright. It shone so warm on the "blobs" of snow that it melted them all away, and then it shone on the walk and on the wall, and dried up the water where the snow had melted.

Grandmother went back to her knitting, and Fredie went to pay with the railroad he was building from the sofa to the bookcase. By and by grandmother took a pencil and some paper from her bag and began to write, and this is what she wrote:—

A RIDDLE FOR FREDDIE.

White bird, featherless,
Flew out of Faraway,
Lit on the Tyler's wall
Up came Lord Landless,
Took it up handless,
Ate it up toothless,
And rode away horseless.

When it was too dark to play railroading any more or to knit, grandmother took Freedie on her lap and read to him what she had written on the paper. She told him he had seen the bird, and asked him to tell her what kind it was.

"Oh, I'm sure I don't know," said Freddie. "I never saw a bird without feathers."

"Think hard," said grandmother, "for only a little while ago you saw the kind of bird this riddle means. What strange thing happened this afternoon?"

"I know. I know," cried Freddie, clapping his hands. "The snow, the funny snow! The balls did look like white birds sitting on the wall, but no one came and got them, grandmother."

"Why, the sun shone on them and melted them," said Freddie.

"Yes," said grandmother, "it did, and isn't"—

"Oh, oh, don't tell, grandmother," cried Freddie, his eyes shining. "Let me guess. Was Lord Landless the sun?"

"Yes, that's right. You've guessed who Lord Landless was, now guess the rest," said grandmother, patting Freddie on the shoulder.

Freddie sat for a few minutes looking into the fire and thinking very hard. Then he said,—

"The 'white bird, featherless,' was the snow, wasn't it?"

Grandmother nodded her head.

"And 'Lord Landless' was the sun, because he hasn't and land, but lives in the sky?"

And grandmother nodded her head again.

"Lord Landless melted the snow so he took it up without any hands and he shone so warm on it that he dried up all the water, so he ate it without any teeth, and of course he rode away without any horse, for the sun just travels along in the sky by itself. Oh, grandmother, what lots of riddles you know! Did you make this one up?" for grandmother was quite a famous riddle-maker.

"No, Freddie," said grandmother, "this was a riddle my mother told me when I was a little girl, but I changed it to fit our wall. It was 'castle wall' in my riddle."

"It's the best one you've ever told me," said Freddie, "and at school tomorrow I'm going to see if any one can guess what kind of a bird it is. I shall call it my 'Riddle Bird,' and I most know that none of the boys in my class will guess what kind of a bird it is. Do you think they will, grandmother?"

And grandmother said, "Perhaps not,"—Elizabeth Flint Wade, in Zion's Herald.

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Very Much Alive.—One day the teacher of our school was explaining what conscience meant. She said, "It is that little voice within us which whispers to us not to do any wrong." Little Willie then raised his hand and said: "I know what you mean. Yesterday when I would not go to the store for my mother, it growled at me."

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